

Pacific School of Religion

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The AMERICAN FRIEND

JANUARY 25, 1960



Eva Luoma Photo

Youth must question; youth must try. As revealing as chemistry testing in a high school laboratory may be a new awareness—a deeper knowing of God's love, a discovering for one's self the challenge which leads to commitment, an increased sensitivity to the individual's responsibility in the world around him. Our Young Friends are indeed among the seekers.

Special Young Friends Issue

Youth Week

January 31 - February 7

AMONG FRIENDS

In the Five Years Meeting

Observations and Concerns

Glenn A. Reece
General Secretary

Restoration

In his letter to the Galatian Church, Paul enjoins them (Gal. 6:1), "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in a spirit of meekness; considering thyself, lest thou also be tempted."

When one becomes physically ill, all the skills and combined resources of medical science are invited to return him to health.

Thus Paul invites the total resources of the Church to be lovingly and tenderly applied when any one has erred in the life of the spirit.

Such an appeal should win a prompt and full response from Friends, due to our traditional position with regard to the worth of persons and the sacredness of human personality.

However, evidence indicates a strong degree of failure on our part to apply restorative measures in many instances, both past and present.

In the past the astounding number of Friends dropped from membership because they married "out of meeting" is a disturbing example. Many times these Friends were promised that their names would be retained if they would say they were "sorry." We wonder how Friends could lend validity to such an approach as this, or what they felt was their Christian responsibility to the "errant" Friend.

Present evidence of our lack regards those members who are inactive though living near the meeting. What local meeting, with deep concern and love, makes an adequate and continuous effort to bring restoration of these Friends to the life and fellowship of the meeting?

Some New Queries

A few queries might be in place here: 1) Do you carry continuous loving concern for members of the meeting who absent themselves from its worship and

fellowship? 2) Are the meetings for worship of such quality as to invite Friends' participation and speak to their need? 3) Do you, as an active member, have the depth and quality of life which can bring needed restoration?

Right responses to these and related queries will enable us to move toward restoration where it is needed. What may be even more important, we can then approach new persons on becoming members, in the confidence we are giving genuine "pastoral" care to the present family of the meeting.

A Final Word

The fact that Friends are short of leadership and losing some we sorely need, is a concern of many. Related to this is the noted absence from many local meetings of young Friends in their meetings for worship.

A gospel of concern, relevance and restoration will offer challenge and conviction to our youth and our leadership. Thus a strong appeal will be made for active participation and future service.

"A drunken driver is like a crazy man with a loaded gun! . . .

"Each week between thirty-five and forty people are brought before me on a charge of driving under the influence of alcohol. To my way of thinking, that is thirty-five to forty potential murderers.

"Let's face it. A car is one of the most destructive machines ever invented. When a drunk gets behind the wheel, chances are good that someone is going to be killed."

—Traffic Court Judge George B. Cavanaugh, Baltimore, Md.

Early in September on the campus of Oberlin College in Oberlin, Ohio, the National Student Christian Federation was officially constituted. The NSCF represents a union of the Inter-seminary Committee, the Student Volunteer Movement and the United Student Christian Council, and will seek to bring together the Christian Church's concern for mission, Christian education and ecumenical understanding as it bears upon college and university community.

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Editorials...

"Thy Kingdom On Earth"

Have you ever contemplated a chunk of peanut brittle? "Silly and meaningless," you say, "without an atom of inspiration." Yet, isn't it often the most mundane of life's experiences that speak the loudest to us? Are not the common things of life among our best teachers?

In addition to the glorious history of that bunch of crunch—the red, sandy soil, the farmer's sun-tanned back, the tall juicy cane—and the anticipation of savoring its flavour, it speaks to me now of Christ's fellowship of followers.

Yes, I, too, had never before seen any message in this tasty bite of Christmas treat until I began to think, to meditate—upon the crowds of youth we have before us needing our love. Is there anything drawing them and holding them in our fellowship?

The crowds of youth, like a bin full of peanuts, are waiting, waiting to find some purpose in their existence. With the tremendous swell of population now hitting the upper teens we find youth everywhere—in movies, at ball games, in the soda shop, at camp, on the street corner, seeking, always seeking for some meaningful role in life. In frustration some drift the wrong way and are called J.D.'s; others of them sooner or later find "their groove," a not too creative kind of existence yet not destructive, while many of them by the grace of God are brought into the Christian fellowship.

Peanut brittle! Real peanuts, full of their God-given goodness, held together in close companionship by wonderfully sweet, equally flavorful, crisp taffy! How this is akin to a cluster of Christians, held together by the loving Spirit of God!

An adequate understanding of "the Kingdom of God" is rather elusive for those of us who are not theologians, yet perhaps there is a more understandable way we can express nearly the same thing. "Living as children of God in Christian fellowship" places it on a more personal basis with more warmth and meaning to me. However, it seems also to emphasize the weaknesses we all have in fulfilling our task as Christian citizens.

We are very much like a sheep who nibbles away at the green grass, not noticing that he is passing through a hole in the fence. When his eyes are finally raised he is in strange surroundings and may not know how to return home.

It is so easy to get caught up in the rush of mundane matters that we do not notice our moving away from God. When we find ourselves away from the home pasture we are prone to insist the Kingdom has also changed to fit our new situation.

Youth Week, a 16-year-old observance in many denominations, is intended to help youth find their place as citizens of the "Kingdom" and to help the Church see more clearly its responsibility for the nurture of the youth. The Church, through its dedicated, responsive members, can offer youth a warm, meaningful, and understanding fellowship when they have nibbled themselves beyond the fences of responsible citizenship. The visible expression of the "Kingdom," the local church, can offer this same fellowship to its own youth who need never stray away.

As Paul Tillich has written, "Religion is not a sphere alongside others, but the dimension of depth in all spheres of life." The task of my local meeting, then, is to surround its youth with an atmosphere of love, understanding, sympathy and patience so that our youth, in all their experiences and needs, may feel no urge to stray. Their religious experience can then give meaning, perspective and depth to all of life.

O Lord, help us to keep our eyes upon You that we may not stray from Your paths. Lay upon us the burden of helping our youth find the "self" You intended for them, that in finding themselves they might also find You.

—C. Wayne Carter

Wayne Carter is Secretary of the Youth Department, Five Years Meeting of Friends.

Views of the News

A cartoon, in the recent story of the Eisenhower visits, depicted the President as a large sun image with his characteristic up-stretched arms. A small "sputnik" is sailing above. The larger body is labelled "Ikenik." Under the latter is a mass of cheering humanity, representing the crowds that have greeted the President. Though personality charm can obscure the more important realities of foreign policy it must be realized also that the person and the policy must somehow be drawn into a common focus. The integrative process will be advanced somewhat because India and other countries have seen Ike and because Ike has seen them, seen them as people of flesh and blood and human emotions. They are not essentially "nations" and "governments;" they are people and our President is a person. It is strange how quickly our mental images, whether American, Asian or Russian, are

re-formed when persons meet persons. Given enough of such exposure even tyrants can be reshaped into better persons and with them the policies which characterize their political stance.

Recently a small boy on a street corner was heard shouting to another boy, "Do you want to fight for real?" It called to mind the kind of fighting we often do that is not "for real." While there is no doubt that Communists and Communist nations present a threat to both the freedom and security of other peoples and nations, the real danger is not communist ideology, so clearly etched in our western image of Communism. People living on the thin margins of want, and who are not by choice involved in the struggle of the East-West giants, know nothing of "Capitalism" or "Communism" except

as battle words introduced by their leaders. They may have no intelligent concept of these, but they do know whether they are hungry, ill-clothed and ill-housed, and they do respond to promises of relief, whatever the labels may be. If we want to "fight for real" we shall work behind political manoeuvres and economic patterns and, for the sheer love of people, try to work out ways of understanding and improved living standards for them as well as for ourselves.

A recent television speech by Mr. Lilienthal emphasized the importance of this approach as a motive for aid to under-developed countries. Sooner or later (and generally rather soon) our motives catch up with our work abroad and make the difference between success or failure in sharing "our way of life."

—Errol T. Elliott

Cuba--Country of a Great Future

By Elohim Ajo

Of all the countries in Latin America, Cuba has the best perspective for coming years. Here there are great opportunities for all the Protestant denominations. For Friends this is a great opportunity and also a great challenge.

The Work Camp last summer was a demonstration of the many ways we can work for an improved society. Young Friends worked without publicity and without propaganda side by side with the government of our country, which is fast raising the standard of living of our people, especially those who have nothing. We shared in work and recreation times with the farmers and understood their poverty.

In spite of the pressure of representatives of material interest who want dissension, we had the privilege of establishing friendly relations between Young Friends of countries who have long been friends. The embracing of those *gaugiritos* (farmers) by these American young people was a symbol of friendship to overcome the selfish struggle of those who, having enormous riches, want unjustly to defend their riches at the expense of suffering people. It is a symbol of love to overcome the barriers and incorrect

information in the American papers and magazines.

Wide Horizons

A year ago hate had burned the *bohios* (houses) of those farmers. Now, with true concern for their welfare, the government and the Young Friends rebuilt modern houses with the necessary comforts. For Young Cuban Friends it was a lesson of Christian love. Although not many participated in the work, those in the Young Friends Convencion (Conference) in Gibara knew about the Work Camp. Our youth hope to have another Work Camp next year on an important project. It is our dream to have a location out of the city in the beauty of na-

ture for conferences and spiritual retreats. A summer Work Camp could also provide sanitary latrines for farmers.

We need leaders in our Church in Cuba. How can we find them? We have to provide necessary conditions for our youth to dedicate their lives to Christ and his Church. Only when there are great challenges and high goals to reach will the youth decide to use their faculties in the Lord's cause. When there are not high ideals to reach nor goals to strive for, the youth go away from the Church and seek other things to challenge their lives.

One goal for the future here must be to reach the rest of Oriente Province and to consolidate the work in Havana. But we need the help of every Friend and to have wide vision of the work here. We know we need to work hard to reach this goal, but we cannot do it without help from those in the States. I'm sure people give their money for big challenges.

Deep Social Changes

The government is changing the social structure of our country from a poor country with thousands of families without daily bread to a country where everyone will have food and all the comfortable things of mod-



Left to right: Cesar Ortiz, teacher and pastor at Holguin; Elohim Ajo; Miguel E. Tamayo, chairman of the Cuban Young Friends Committee; and Arsenio Catala, pastor at Gibara and several mission churches.

ern times. In Cuba before the revolution only 11% of the farmers drank milk, 4% ate meat, 36% suffered from parasites, 60% lived in bohios (houses with walls of palm strips, roofs of palm leaves and dirt floors without water close or any sanitary facility) and 85% of these houses had only one room where all the family had to live.

Now the formation of five hundred cooperatives and more than four hundred popular stores means that most farmers do not have to be hungry. There have also been constructed ten thousand new classrooms and thousands of miles of good highways and country roads. In all of this, gambling has been destroyed and there is honesty in the administration of public responsibility.

We do not understand how the press in the States can publish articles against our government. Fortunately, we know that people in the States don't believe all that the press says. Personally, I believe that if the press published all the creative things that are done in Cuba, the relations between our countries would improve. Americans must understand that the Cuba government has the support of the whole country and any unreasonable propaganda is harming our people. We know the government is facing problems because it is trying to protect the weak people, not the powerful.

This Christmas was an example of the peace and freedom in our country. Every town, from the large to the small, ornamented their streets and houses. Happiness was in the face of each Cuban.

Real Evangelism Needed

Each citizen is respected and is not forced to support public opinion. Personally, I don't see Communism in any place here.

What is our part in the present situation? We must strengthen the spiritual foundations of our people. Cubans are indifferent to religion because they are afraid they will suffer. We have the opportunity to bring to Cubans the good news of the gospel of Jesus Christ. Only in this way our country will be truly free.

Extending the work and consolidating it must be the goal of our great future in Cuba.

Elohim Ajo, pastor of the Puerto Padres Friends Meeting in Oriente Province, was co-director with David Stanfield of the 1959 Cuba Work Camp under the Five Years Meeting.

College Young Friends Assemble at Fairmount

By Leah Joyce Winger

Approximately 40 Young Friends from 12 colleges gathered at the Fairmount Friends Church, December 29 and 30, for a conference of college-age Friends of Indiana Yearly Meeting. This was the first undertaking of this kind in Indiana Yearly Meeting. The purpose of the gathering was to consider the role of the College Age Young Friend in the Society.

After enjoying a delicious meal prepared by the women of Fairmount Meeting, D. Elton Trueblood shared with us his convictions on the topic, "Is Quakerism Relevant for Our Times?" He particularly stressed (1) reality in membership, (2) reality in worship and (3) reality in ministry. After considerable discussion in which most of those present shared questions and reactions with Elton Trueblood, the group closed the evening in the Quaker manner of silent worship.

The Young Friends were wel-

comed for the night into the homes of Fairmount Friends, which gave opportunity for additional fellowship.

In the morning session Charles Thomas, pastor at Winchester, Indiana, spoke very helpfully on "The Role of the College Age Young Friend" in his Meeting. This was aimed at the young person who leaves home, goes to college and finds it difficult to maintain the feeling of belonging in his home Meeting. He may also become temporarily affiliated with another Quaker Meeting near his school.

In order to help us College students adapt ourselves to such a situation, Charles Thomas suggested visiting other denominations with roommates or friends, attending the local Friends Meeting at college, studying in some of the excellent Quaker books available in order to understand more about Quakerism, and offering special service to our home Meetings when we can attend. After a lengthy time of questions on his talk and our faith we closed in silent worship. Our final fellowship together was around the noon table.

We all considered ourselves fortunate to have attended this conference, and many voiced a hope that there would be similar opportunities in the near future.

The writer, who attends Ball State College, Muncie, Ind., is a member of the Amboy Friends Church.



Indiana Young Friends:

Left to right: Larry Barker, West Milton, Ohio; Charles F. Thomas, leader, Winchester, Ind. Meeting; Tom Wood, Fairmount; Kent Peacock, Jericho; Fred Kingrey, West Milton; and Elwood Mills, Centerville.

How Better to Live as Christians

By Fran Warren

Last spring I was asked by the Young Friends Committee of North America to travel for one year on their behalf, visiting Young Friends in North America. This began in September, following the Conference at Junction City, Kansas. In the beginning, Kate Ward from England and Daisy MacFarlane from Jamaica, joined with me in visiting in Ohio and Indiana. After they left I visited Friends at Oberlin, Wooster, Wilmington, Purdue, and Earlham College, as well as meetings in Chicago, Kansas, Oklahoma, Texas, Arizona and California.

After visiting Oregon, I will go to Colorado, Wyoming, Nebraska, Iowa, Canada and the East Coast. I plan to attend both Friends General Conference and Five Years Meeting sessions this summer. This has been a rewarding experience for me, one which I would like to share with readers of "The American Friend."

Differences Among Young Friends

Early in my trip I would have said that the one thing youth groups have in common is their size. At that time I thought all young Friends groups were rather small. However, recently one group I visited numbered nearly 90, so there went that generalization! Because of this diversity, I will tell of areas I have visited, what they are doing, and perhaps some of my own impressions.

In Chicago I found there really aren't a great number of young Friends. In one meeting I stayed with the only young Friend in the meeting. Other meetings had more, but none were large. 57th Street Meeting draws from the University of Chicago, and many students who attend there are not Friends, but are interested in Quakerism and are becoming active in the meeting. Meetings near college campuses often attract many young non-Friends, a fact which does not detract, however, but rather seems to add depth to the meeting. I noted with great interest in the Chicago area the

cooperation between pastoral and non-pastoral groups.

Mid-West Young Friends

I visited meetings in Kansas Yearly Meeting and also in some unprogrammed meetings. The unprogrammed groups are small, with little in the way of young Friends groups. Despite their size, however, they are spiritually live meetings with real concern for their young people. The Kansas Yearly Meeting groups were larger and, for the most part, their young people meet weekly in Christian Endeavor groups. These were active in Bible study and many were preparing for their Yearly Meeting Bible Quiz Contest. One group at Haviland Bible College was engaged in a prayer chain in preparation for their forthcoming school revival.

In Texas I attended meetings in the Southwest Conference of Friends. These are new unprogrammed meetings located in Oklahoma, Texas, Louisiana, Alabama, and Tennessee. The meetings are small, but, again, very much alive spiritually. The Young Friends groups, too, are small, but I was very much impressed with the mature level of seeking which was being done by them. I was pleased to attend their yearly conference in November and to get to know more of their young people through this meeting.

In the Far West

In Phoenix, Arizona, I visited a Pacific Yearly Meeting group of Young Friends. Organized into its own monthly meeting, their own clerk and recording clerk, they had unprogrammed

worship and also planned devotions together, as well as holding a business meeting and working together on projects. The leaders of the group gave the young people a great deal of freedom, offering help when they were asked for it.

At Halloween time they sponsored a "sacrificial meal" to earn money for UNICEF. They served food that might be found in underprivileged countries (tea, rice, dates) to a group of people who gave financial donations for their meal. A good time was had by all, and \$50 was raised for UNICEF. They are hoping that perhaps other Young Friends groups will be interested in doing this.

In California and Pacific Yearly Meetings, one is soon struck with the problem of communication. Distances are so great that it is hard to keep in touch with Friends in other areas. It seems to me that more visitation would be especially good in these areas.

Churches in California Yearly Meeting are, in general, larger than most of them in the East. The population is growing by leaps and bounds in California, and therefore the Friends Community Churches are also growing. I visited one, for example, that has 150 on the Sunday School staff, and the attendance at worship goes over 1,000. Just a few years ago this was a small rural meeting.

Eager To Be Used

Young Friends seem to be interested in hearing about other Young Friends, and want more contacts with them. Many expressed interest in playing a larger part in their local meeting. They would like to participate actively on monthly



Fran Warren, shown here in the foreground, meeting with members of the Board on Christian Education of the Five Years Meeting.

meeting committees, or feel responsible for something of real importance in the life of the meeting.

In summing up my visits so far, I would say that most Young Friends groups are all concerned with their spiritual life and how better to live their lives as Christians. A youth group centred around a ping pong table is not enough for them. They're interested in working and worshipping together.

Volunteer Service

One major outcome of the 1959 conference of Young Friends Committee of North America was acknowledgment of the growing need and desire by young Friends for a program of Volunteer Service.

Defined as "an opportunity for one to give to others and receive experience valuable in one's own life—experience needed for real spiritual growth," it could exist specifically for Friends whose ages range from 17 to 30. As a program of service and ministry by willing young Friends it could be available within the Society of Friends. Results on a questionnaire at the conference showed some 79 persons as interested, 51 of them ready and willing to participate at that time.

Young Friends last fall organized to further this thinking, with Jane Jackson of Iowa Yearly Meeting as chairman and Keith Kendall, Norman Huff and George Fernsler also serving on the committee.

The Youth Department of the Five Years Meeting, as well as the YFCNA, is concerned in finding a satisfactory program. The Executive Council, in session at Poughkeepsie, appointed Sumner Mills, Charles Thomas, David Stanfield and Wayne Carter, to meet with YFCNA appointees, Jim Perkins and Jane Jackson, to work out plans for organization, program and financing of a Volunteer Service Program for Young Friends.

Excerpts from "The Young Friend," contributions by Jane Jackson and Wayne Carter.

"The God who gave us life gave us liberty at the same time."

—Thomas Jefferson



Afternoon panel members speaking on "My Job and Jesus," were, left to right: Delores Bowman, homemaker; Cecilia Mills, school teacher; Maurice Shugart, farmer; Charles Pitt Jr., businessman; Bishop Richard Raines of the Methodist Church; and Dale Lewis, minister and chairman of Indiana Young Friends.

Annual Conference Attended By 360 Young Friends

"Such a sight as this is rare among Quaker youth," one pastor was heard to remark upon seeing the packed Meeting House at Anderson, Indiana, on December 29th. The Annual Mid-Year Conference was under way, sponsored by Indiana Yearly Meeting's Young Friends Committee.

With the theme "My Job and Jesus," the program began at 10 a.m. with group singing led by George Cole, pastor at Little Blue River Meeting. Devotions were led by Curtis O'Neil, a junior at Anderson High School. Lynn Friends Meeting provided a boys' quartette and special music.

Highlight of the morning session was the film "A Job for Bob," which pointed out the importance of wisely choosing one's life work. At the same time, youth leaders participated in a workshop conducted by Lowell Kester, pastor at White's Institute. Women and youth of the Anderson Meeting served the noon meal.

Upland young Friends received the travelling trophy for the largest percentage of their membership being present.

These words opened the afternoon session: "With the world bidding so high for the interests

and lives of our youth, the voice of the church and Christian business must be heard. The church and Christianity have abundantly much to offer our youth in real and lasting values."

Cecilia Mills of the Wabash Meeting, teacher in the Wabash Public Schools, spoke of the challenge of the Christian teacher. The challenge of farming for the Lord was presented by Maurice Shugart, member of Bethel Friends. "I witness for the Lord every day," were the words of Charles Pitt, Jr., member of Jonesboro Meeting and a business man. Delores Bowman of First Friends, Marion, spoke of the importance of being a Christian homemaker and mother.

It was a real privilege to have Bishop Richard Raines of the Central Indiana Methodist Conference present to challenge the youth to enter the ministry, or to dedicate themselves to a type of vocation which would demand the full use of their talents. He closed with a brief service of dedication.

Concluding words were, "May youth say, 'Whatever I do, I'm going to do for the glory of God.'"

—Dale Lewis

The writer is pastor of Ludlow Falls Meeting and as chairman of the Indiana Young Friends Committee he presided at the conference.

Shadows on the Sand in Gaza

By Christina H. Jones

(Since 1954 Christina Jones has lived in Jerusalem, Jordan, where her husband, A. Willard Jones, former principal of Friends Boys School in Ramallah, is executive secretary of the Near East Christian Council Committee for Refugee Work, and representative of Church World Service.)

Gaza, ancient Philistia, is today a stretch of sand shadowed by sorrow and frustration. In this area, 25 miles long and four miles wide, live 230,000 Palestine refugees, half of them young people, crowded into camps. There are also 100,000 original residents of Gaza, cut off from friends and families and from trade with the rest of the Arab world.

Today, as in the past, Gaza is making history. It is the first place the United Nations Emergency Force has been tried. The "blue bonnets" of this army of young men from Sweden, South America, Canada, India and Czechoslovakia are a familiar sight in Beirut, Jerusalem and Cairo, but it is in Gaza that their chief duty lies—to maintain peace along the thirty-five mile frontier.

Gaza cannot produce enough food or provide enough shelter for its refugee population. That task has fallen upon the United Nations Relief and Works Agency (UNRWA), which must also supply medical care and education. This agency employs many refugee men and women who have experience in business and the professions.

Working in closest cooperation with UNRWA, supplementing its program, is the Near East Christian Council Gaza Area Committee, which receives most of its support from the American churches. Directed by an Egyptian-born executive secretary, the Committee sponsors a program of rehabilitation projects which are startlingly imaginative and diversified.

One of these is in the town of Khan Yunis, 16 miles from the city of Gaza. Here in a simple hut, ten handicapped men are making cane furniture.

One is blind, another has only one arm, still another has but one leg. One man moves himself across the room on a wheeled wooden coaster, for he has only the stumps of legs. The blind man is an expert weaver, the others make frames for tables and chairs suitable for summer homes and verandas.

Every year the Committee gives typing and shorthand scholarships to 40 young people and sends ten outstanding students to Cairo for university education. Five young men are sent annually to the Baptist Hospital in Gaza for training as laboratory and X-ray technicians, and find work immediately after completion of their course, in Kuwait, Libya and other countries.

Perhaps the most ambitious of the Committee's projects is a carpenter shop where 32 men are employed. Of these, 17 make furniture of wood. The other

15 are employed in the palm tree industry. An Egyptian instructor, expert in skills which his people have employed for centuries to utilize every fragment of the palm tree, teaches refugees to make brooms, fly-swatters, scrubbing brushes, door-mats, stuffing for mattresses, packing crates and so on. The palm tree yields all these products, in addition to dates, without having to be cut down.

A sewing center is maintained to remodel clothing from the bales sent by Church World Service for free distribution to the refugees. Every fragment of material found in the bales—remnants, scraps of cloth and balls of wool—are used by the girls of the sewing center to make bedspreads, table covers, cushions, pot-holders, sweaters, dresses, children's garments of all kinds and rag rugs.

All the Committee's activities seem sometimes only a few grains of sand in a great desert of need. But the spiritual affect of the program and the number of people touched by it go far beyond anything that can be reported in black and white.



A handicapped refugee in the Gaza Strip works on palm fronds to make furniture for summer homes and verandas. The Near East Christian Council Committee for Refugee Work trains the refugees, and helps them market their output.

Literature in Review

Between God and History. by Richard K. Ulmann. George Allen & Unwin Ltd., London, 1959.

This is one of the most important Quaker books to appear in recent years. It may not be as widely read as it deserves, partly because it is very difficult in content and style, and because some of the ideas expressed will not be popular with modern Quakers who are still living in the 19th century.

Richard Ulmann is a "Quaker existentialist" who has appropriated the best in contemporary religious and philosophical thought and applied it to the main problems of Quaker ethics. His central theme parallels that of Richard Niebuhr in **Christ and**

Culture, namely, the tension which exists between the requirements of God and Christ on the one hand and the claims of history and culture on the other. Every decision which man makes, and every time he tries to discern the will of God for the purpose of action, he is confronted with these irreconcilable claims.

To live in history is to be suspended between these two realms. Such historical involvement often requires choices of a lesser evil rather than the morally pure and absolute good. Religious principles and laws of conduct cannot be imposed upon real life situations without considering both the limitation of their application and their consequences. To act responsibly and in freedom means that the will of God must be determined

afresh in every concrete situation; thus there is no religious blueprint for behavior and action. In making a decision one must discover his authentic self and what he is meant to become in God's "structure of being," and then choose that which will enable him to fulfill his God-given selfhood. Although every human being is deeply immersed in the relativities and ambiguities of history, the Holy Spirit is dependable and consistent in what it requires. This is what makes life tolerable and liveable.

The author cannot be charged with writing "notional theology," because it reflects the tragedy and suffering of his own life under the Nazis. Yet through it all he has retained his basic Quaker faith.

—Wilmer A. Cooper

CHILD LORE

Mother, when is tomorrow?
How far is it to the sky?
What makes the leaves turn yellow?
What happens when you die?
Where is that place called Heaven?
How did I come to be here?
Will the birds know where to find us
When they come again next year?
Mother, were you ever little?
Why can't my doggie talk?
How do the flowers come out of the seeds
That you plant by our garden walk?
These and many more like them
Are asked me every day.
Am I worthy to be a mother
When I hesitate what to say?
O Father in Heaven, I pray thee
Grant me wisdom and patience, too,
That I may steer my children's lives
In a straight course, strong and true!

—Mildred Maxwell

MY BABY WENT TO SCHOOL TODAY

My baby went to school today:
His face was one broad smile—
Tho I smiled bravely in return,
My heart ached all the while.
It seemed so hard to let him go—
The last wee bird in the nest;
It is only such a little while
Since I snuggled him to my breast.
But, now instead of a baby boy,
I have a little man—
So I turn him over to others
As bravely as I can.
The love which has always cheered him
And surrounded him day by day,
Will still be his guard and protection
No matter how far he stray.

—Mildred Maxwell

AFRICAN VIOLETS

In shaded woodland coves their life is brief:
Fleeting as smiles across an old man's mouth.
A green parenthesis of make believe,
Between the winter frost and summer drought.
But I have captured this breathtaking span,
Through winter days, to cheer my living room . . .
Against the snow-flaked window pane keep
The miracle of violets in bloom!

—Rosa Zagnoni Marinoni

LOVE

LOVE is not made of nearness,
But of the strength to say:
"Go . . ." to the one you love,
When you would have him stay.
Love is not made of lyrics,
The pretty word, the rose;
Love is the hidden tear drop,
The homely words in prose.

—Rosa Zagnoni Marinoni

LET NOT

Let not your fellowman's shortcomings
Afford your ego ease . . .
Nor envy his successes,
Lest your heart freeze!

—Rosa Zagnoni Marinoni

Mildred Maxwell of Earlham, Iowa is the mother of Louise Beede, wife of Jay Beede.

Rosa Zagnoni Marinoni is a nationally-known poet whose work appears in anthologies and in her own volume.

Friendly Life - - - Far and Near

ALICE SHAFFER, Chief of the United Nations International Children's Education Fund (UNICEF) of Central America, and member of the Cincinnati Friends Meeting, was speaker at Earlham College chapel exercise January 12th. Her work for UNICEF centers in Guatemala; of Central America she reported that one-half of the children die before they are five. At Earlham she received an honorary degree of Doctor of Humanities "in recognition of her distinguished service in behalf of the children of the world." She is a 1928 Earlham graduate.

Ruby Davis, professor of English emeritus and trustee, presented Alice Shaffer as a candidate for the honorary degree, which was bestowed by Landrum Bolling, Earlham president. At the ceremonies both of Earlham's living ex-presidents participated. Dr. Thomas E. Jones gave the invocation and Dr. Wm. C. Dennis, the benediction.

* * *

GERTRUDE HUHEEY, who last summer was recorded a minister by Indiana Yearly Meeting, is a recent Earlham College graduate and has served the Friends Church at Economy, Indiana, leaves Feb. 10th for Korea, Honolulu and Tokyo. In Honolulu she will visit her son and his wife, Tom Huheey Jr. and Nancy; and in Tokyo will be with Esther Rhoads at the Tokyo Friends Center, fulfilling speaking engagements both places.

She will arrive in Seoul, Korea, before the school year opens at Ewha University, a Methodist school, where she will serve as a religious counselor for six months. She goes under deep concern and under the personal supervision of Dr. E. Stanley Jones, long-time missionary and evangelist, and as a missionary for the Ashram movement of which he is head.

* * *

MAURICE CREASEY'S "Quaker Interpretation of the Significance of Christ" is the main article in the 1959 autumn issue of **Quaker Religious Thought**, Vol. 1, No. 2. Comments on this thinking are made by Harold Walker, Theodor Benfey and Douglas Steere, all writing under the sponsorship of the Quaker Theological Discussion Group. Cop-

ies are available from Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Ind.; or from Edward A. Manice, 380 Yale Station, New Haven, Conn., 50¢ each.

* * *

MAX CARR, member of the Westville, N.J. Meeting who is active in the Friends Southwest Conference, last year conscientiously opposed "Act 10," a 1958 Arkansas law requiring teachers in tax-supported schools to list their memberships in and contributions to organizations during the preceding five years. Because of his refusal to file the required affidavit, his teaching contract in the Music Department of the University of Arkansas (at Fayetteville) was not renewed.

Max Carr's case has been appealed from the lower courts and was due to reach the Arkansas Supreme Court in January.

* * *

ORVAL COX, now serving his 9th year as Superintendent of Iowa Yearly Meeting, has resigned, effective next August 31st. The Executive Committee of Iowa Yearly Meeting, in accepting this resignation, expressed great appreciation

for Orval Cox's years of devoted and faithful service. They also gave recognition to the unstinting labors of Lois Cox, who has shared in her husband's work and travels. She has given especially of her talents in editing and promoting *The Iowa Friend*, and has served for many years on the Christian Education Committee of the Yearly Meeting.

While Superintendent of Iowa Yearly Meeting, Orval Cox has also served long on the American Friends Board of Missions, having been a member of its personnel committee, as well as a member of the Executive Council of the Five Years Meeting.

Orval Cox came to Iowa Yearly Meeting in 1941 from Western Yearly Meeting in Indiana, to accept the pastorate of the Marshalltown Meeting, which he served for 10 years before becoming Superintendent.

Friendly Fellowship

Kakamega, Kenya, East Africa—The Chebyusi Friends Meeting held its regular session on Dec. 18th, with 188 persons present. Friends discussed the proper method for handling the offerings that were to be turned in from the village meetings to the monthly meetings. Special attention was given to proper handling of the corn brought in as an offering to God.

A report was given on the Sunday School Short Course conducted in the Quarterly Meeting by Friends Bible Institute, and the reception of new members. Fifty-three persons made their profession of faith before this Meeting. The public confession followed the usual study course, which had been conducted by elders of the Meeting. The new members are now First Book members. Total membership of the Monthly Meeting is 630.

After the receiving of new members, an inspirational message was given on "Come, and I will make you fishers of men."

* * *

Carmel, Indiana—College students home for the holidays were honored in the Sunday morning worship hour, Dec. 27. Seven students spoke briefly on "What Christianity and the Church Mean to Me," and gifts

COMING EVENTS

January 29—1960 Rufus Jones Lecture, 15th Street Meeting House, N. Y. C., 8 p.m.

January 30—Joint Peace Committees of Indiana and Western Yearly Meetings, Quaker Hill, Richmond, Indiana.

February 3-5—Peace Conference at Pendle Hill, Wallingford, Pa., Friends Coordinating Committee on Peace.

February 4-7 — Friends Seminar on Indian Affairs, Albuquerque, N.M.

February 16-19—Churchmen's Seminar, Washington, D.C., F.C.N.L.

February 17-20 — Young Friends Seminar to Washington, Five Years Meeting Youth Dept.

February 22-25—Wilmington Yearly Meeting Pastors Retreat, Quaker Hill, Richmond, Indiana.

March 16-19—Young Friends Seminar to Washington, Five Years Meeting Youth Dept.

March 24-25—Seminar on Civil Liberties, Washington, D.C., F.C.N.L.

of appreciation were presented to all students by Edwin Neal. Special music was furnished by a trio of high school girls, Virginia Coover, Nancy Cox and Janet Coover.

Participating in the program were Robert Brown of Indiana University, Janice Katterhenry of Earlham College, Sharon Gustafson of Indiana University, Sara Cox of Earlham College, Dan Logan of Purdue University, Jim Johnson of Butler University, R. C. Graves of Purdue University, and Dan Murphy of Iowa State University. The program was arranged by the minister, Murray C. Johnson.

On Jan. 3, D. Elton Trueblood spoke at the Sunday morning worship hour and in the afternoon met with a number of members interested in learning more about the Yoke-fellow Movement.

BIRTHS

Branson — To Byron and Wilhelmina Braddock Branson of Amelia, Ohio, on Dec. 13, a daughter, Hannah Bess.

* * *

Fingesten — To Peter and Faye Fingesten of New York, N. Y., on Nov. 1, a daughter, Alexandra.

* * *

Robison — To Klane and Sandra Robison of Whittier, California, on October 15, a daughter, Kara Elise.

MARRIAGES

Canham-McGhee—Linda McGhee, daughter of Mr. and Mrs. James E. McGhee of Spencerport, N. Y., and Robert Canham, member of Rochester, N. Y. Meeting and son of Mr. and Mrs. Leslie Canham of Albion, N. Y., Nov. 25, in the Brick Presbyterian Church, Rochester, New York.

* * *

Foley-Rauha—Uula Helena Rauha of New York City, daughter of Prof. Fredrik A. and Helmi M. Rauha of Turku, Finland, and brother of Onni Rauha, who served at the Ramallah Friends Schools and at Friends Africa Mission, to Rolla Foley of Oakland, Ill. and New York City, son of Flora Cash Foley and the late Rolla Foley, on Dec. 1. Marriage after the manner of Friends, followed by a Lutheran ceremony, Pastor John G. Gensel, at N. Y. City's Church of the Advent.

DEATHS

Bedford — Henry Clark Bedford, member of First Friends Church in Richmond, Indiana, but resident of St. Petersburg, Florida, where he died November 26, 1959, age 83. Born in Ridgeway, Bradford County, Pa., on December 19, 1875, he was the son of Sylvester and Elizabeth Ann Rathbun Bedford. In 1902 he was married to Nellie Crow, the Bedfords having celebrated their 57th wedding anniversary recently. He was a graduate of Houghton College and Oberlin College, and

held a Master's degree from Ohio Northern University.

He was professor of Greek and dean of Houghton College in Houghton, N. Y., for several years before serving as president of Wesleyan Methodist College at Central, S.C., 1915 to 1919. Then he became president of Marion College, Marion, Ind., where he served until 1922.

He had taught and served as president of Penn College, Oskaloosa, Iowa, where he was at one time pastor of the Friends Meeting. He was minister of the First Friends Meeting, Richmond, Ind., from 1925 to 1929, during which time this Meeting was formed by the merger of the East Main and South Eighth Street Meetings. He had served as a trustee of Earlham College.

In 1934 he retired to a small farm near Rochester, N. Y., where the Bradfords remained until 1941, then moving to Middlebury, Vt. There he was active in community affairs, teaching in the high school from 1943 to 1951 and supplying pulpits frequently. He also had taught the Bedford Bible Class in Memorial Baptist Church, Middlebury.

Surviving besides the widow are one son, Prof. H. Ward Bedford of Middlebury, Vt.; three daughters, Ethel Trueblood, Indianola, Iowa; Esta Haworth, High Point, N. C.; and Bernice Conley, Mt. Clair, Calif.; two sisters, Anna Chamberlain, Warsaw, N. Y., and Edna Wright, Houghton, N. Y.; eight grandchildren and four great-grandchildren.

* * *

Hawthorne — Frank Alfred Hawthorne, member of New Hope Friends Meeting, Hay Springs, Nebr., at Chadron, Nebr., on Dec. 16, age 88. Born June 3, 1871, in McLean County, Illinois, he was the son of George C. and Catherine Ferguson Hawthorne. He had lived in Nebraska since Feb. 1882, attending Friends Academy at Central City, Nebr., for a short time. He was a convinced Friend and was active whenever living in Friends communities. A farmer through his entire life, he had homesteaded in Grant Co., Nebr., in 1914.

Frank Hawthorne had worked with rural Sunday Schools under the American Sunday School Union for more than forty years. Always concerned with improvement of the school system, he had served ably on several school boards.

Surviving are five sons: Robert and Ernest of Chadron; Howard of Woonsocket, S.D.; Clyde of Long Beach, Calif., and Glenn of McCook, Nebr., who is an American Sunday School Union missionary; four daughters, Mabel Hawthorne of Friends Africa Mission; Rachel Miller and Fern Eleeson of Whitney, Nebr.; and Blanche Alexander of Santa Ana, Calif.; twenty-six grandchildren and twelve great-grandchildren. His wife preceded him in death in July, 1956.

Services and burial were at Chadron, F. Ernest Allen of New Hope Meeting and Howard Childerston of Chadron, ministers.

* * *

Karnes—Josephine Towne Karnes, in Cincinnati, Ohio, on Sept. 13, age 73. She had been a member of Fall

Creek Friends Meeting since her marriage in 1907, and she and her husband, George Karnes, had celebrated their golden wedding anniversary two years ago. She had been Director of Child Welfare for many years; and was a member of the Paint Township W.C.T.U. Her hobby had been making quilts for infants, both for children here and overseas. The hundreds of them being witness to the "work of her hands."

Surviving besides her husband are seven sons and two daughters; twenty-six grandchildren and four great-grandchildren.

* * *

Lindley — Olive Rogers Lindley of Columbus, Ohio, on Dec. 26, age 79. She was the widow of Dr. Harlow Lindley, former Earlham College professor of history and librarian, later curator of history at the Ohio State Museum, and secretary, editor and librarian of the Ohio State Archaeological and Historical Society at Columbus. Harlow Lindley died in August, 1959.

A native of Amo, Indiana, Olive Lindley was a graduate of Earlham College and had been Instructor in English at Earlham from 1907 to 1909.

Surviving are one son, Lt. Col. Roger Lindley, Fort Monroe, Va. and one daughter, Eleanor S. Friswell of Sewickley, Pa., and four grandchildren. Services were held at the Southwick Funeral Home, Columbus.

Local Meeting Directory

ARIZONA

Phoenix, Arizona—17th Street and Glendale Avenue: Meeting for Worship, 10:00 a.m. James Dewees, Clerk. 1928 W. Mitchell Dr.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.: Worship, First Days at 11 a.m. For information write Julia Jenks, 2146 East 4th Street, Tucson, Main 3-5305.

CALIFORNIA

Alhambra, California — Alhambra Friends Community Church, 1209 South Seventh Street: Church School, 9:30; Morning Worship, 11:00 a.m.; Vesper Worship, 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

Bell, California — (southeast Los Angeles) 4080 East Gage Ave.: Sunday School, 9:30; Worship, 11:00 and 7:30; Youth groups, 6:30; Prayer Meetings Wednesdays, 7:30. Kenneth R. Pickering, Pastor, 6239 Otis, LU-73073 or LU-28183.

Berkeley, California — Friends Memorial Church, Fulton St. at Channing Way: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m.; Prayer Meeting, Wednesday, 7:15 p.m. Allen Bowman, minister, phone Res. THornwall 8-6411; Office THornwall 3-7531.

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 miles S. Roseville): Sunday School, 9:45; Worship, 11 and 7:30; C.E., 6:30; Prayer Meeting Wed., 7:30. Keith H. Kirk, Pastor. Phone Parkview 5-2634.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth: Morning Worship, 11:00 a.m.; Evening Service, 7:00 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Homer L. Vail, 2910 Chestnut Ave., Pastor. Phone HEmlock 7-1566 or GArfield 7-5636.

Los Angeles, California — Friends Church, 17th and Toberman Streets: Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m. Roy Knight, Minister. Richmond 70716.

Pasadena, California—First Friends Church, 2540 E. Orange Grove Avenue: Church School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Stuart Innerst, Pastor. Phone Sy-63372.

Ramona, California—Friends Church, 8th and Main St. (35 miles northeast of San Diego). "The Valley of the Sun." No smog. Sunday School, 9:45 a.m.; Worship, 11 a.m.; C.E., 6 p.m.; Evening, 7 p.m.; mid-week, Tuesday, 7:30 p.m. William J. Murphy, pastor. Phone 81J.

Spring Valley, California—Friends Community, Bancroft at Kenwood (11 miles east of San Diego): Sunday School, 9:45; Worship, 11:00; C.E., 6:00; Evening, 7:00; Mid-week Wednesday, 7:00. Loren D. Mills, Pastor. Phone HOPkins 6-3339.

Ventura, California—Friends Church, 414 Valmore: Bible School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m. Paul Miller, Minister, Miller 2-3774.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd.: Church School, 9:30; Morning Worship, 10:45; C.E., 7:00; Prayer Meeting, 7:30 p.m. Wed. Charles S. Ball, Minister, 15921 E. Russell St. Phone OWen 1-3124.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave.: Unprogrammed Meeting, 9:00 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Young People's groups, 7:00 p.m. Office address, 310 E. Philadelphia St., W. Marvin Gilbert, Clerk; Harold Walker, Minister. Phone 43-467.

CANADA

Montreal, Quebec—Meeting for Worship every first day, 11:00 a.m. at the Y.W.C.A., 1355 Dorchester Street West.

Toronto, Ontario—60 Lowther Ave. (North from cor., Bloor and Bedford): Meeting for Worship every First Day, 11:00 a.m.; First Day School same. Friends welcome at all times. For overnight, write in advance.

COLORADO

Denver, Colorado—First Denver Friends Church, W. 46th Ave. and Eliot St.: Church School, 9:45 a.m.; Worship, 11 a.m. and 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado—Friends Meeting (Five Years Meeting), West 39th Ave. and Shoshone St., Sunday Study Groups, 9:45 a.m.; Worship Service, 10:45 a.m. Philip Mesner, Minister, Katherine Honold, Clerk. Phone CL 5-7179. Ava C. Maris, Correspondent, 4128 Grove St., Denver 11.

CONNECTICUT

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

FLORIDA

Daytona Beach, Florida—Meeting 11:00 a.m., Firstdays at 300 North Halifax Avenue.

Gainesville, Florida—116 Florida Union. Meeting for Worship (unprogrammed), First-day, 11 a.m.

Jacksonville, Florida—Meeting for Worship at 10:00 a.m. in Y.W.C.A. Board Room. Phone EVERgreen 9-4345.

Miami, Florida—Tenth Avenue Friends Meeting and Iglesia Los Amigos, 3235 NW 10th Avenue—Meeting for Worship in English, 9:00 a.m.; Sunday School, 10:00 a.m.; Meeting for Worship in Spanish, 11:00 a.m. Earl W. Redding, pastor. Phone NEWton 4-6740.

Palm Beach, Florida—Meeting for Worship, 10:30 a.m. 823 North A St., Lake Worth, Florida.

Orlando—Winter Park, Florida—Worship, 11 a.m. in the Meetinghouse at 316 East Marks St., Orlando, telephone MI 7-3025.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First Day School at 11 a.m.

GEORGIA

Atlanta, Georgia—Meeting for Worship and First-day School at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk; Phone DR 3-5357.

ILLINOIS

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston, One block East of Ridge Blvd.: Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western: Phone HILtop 5-8949. Bible School, 9:45; Worship, 11:00. John Fletcher, Minister, 10729 S. Maplewood Ave. Phone BEverly 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—57th Street Meeting of Friends, Sunday Worship hour 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly Meeting 7:30 p.m. every first Friday. Telephone BUTterfield 8-3066.

Downers Grove, Illinois—Downers Grove Monthly Meeting of All Friends. Sunday Meeting for Worship 10:30 a.m. at Avery Cooney School, 1400 Maple Avenue. First day school 10:30 a.m., joins meeting for fifteen minutes. Woodland 8-2040.

INDIANA

Anderson, Indiana—First Friends Church, Chase and Tenth Sts.: Bible School, 9:30; Worship Service, 10:45; C. E., 6:30; Gospel Service, 7:30; Prayer Meeting, Wednesday, 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—First Day Meeting for study and worship, Indiana School of Religion Building, Union and Seventh Streets. Keogh Rash, Clerk, 801 S. Mitchell, Edison 6-5209.

Carthage, Indiana—Carthage Friends Church, South Main St.: Bible School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Prayer Group, Thursday, 7:30 p.m. Herman A. Parker, minister. Phone Logan 5-5665.

Carmel, Indiana—Friends Church, Corner of Third St. and Rangeline Road: Meeting for Worship, 10:30 a.m.; Bible School, 9:30 a.m.; Youth Meetings, 5:00 and 6:30 p.m. Murray C. Johnson, Minister. Phone Victor 6-2066.

Evansville, Indiana—Unprogrammed meeting for worship, First-days, 11:00 a.m. YMCA, 205 N.W. 5th. Call Herbert Goldhor, H.A. 5-2621; after 6:00 p.m. G.R. 6-7776. All Friends welcome.

Indianapolis, Ind.—Irvington Friends Meeting, 23 S. Ritter Avenue. Church School at 10:00 a.m.; Meeting for Worship at 10:45 a.m. John Kirk, Minister. For information call ME 2-7724.

Indianapolis, Ind.—Lanthorn Friends Meeting, 1040 W. 42nd St. Unprogrammed Meeting and First-day School 10:00 a.m. Tel. LI 6-0422.

Indianapolis, Indiana—First Friends Meeting, 3030 East Kessler Boulevard: Sunday School, 9:30 a.m.; Meeting for Worship, 10:45 a.m. Errol T. Elliott, Minister; Ruth Day, Minister of Christian Education. Phone CLifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place, corner Lee and Lambert Sts.: Sunday School, 9:30 a.m.; Service, 10:45. Allen Reynolds, Minister.

Knightstown, Indiana—Friends Meeting, East Brown St.: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Norman Young, minister.

Lafayette, Indiana—Farmers Institute Friends (10 miles S.W. of Lafayette): Sunday School, 9:30 a.m.; Worship Service, 10:30 a.m. Keith Kendall, pastor, 220 Pierce Street, West Lafayette. Phone RI 3-3310.

South Marion Friends at 38th and Harmon Streets: Bible School, 9:30 a.m.; Morning Worship, 10:30; Evangelistic Services, 7:30 p.m.; Prayer Meeting, Thursday, 7:30 p.m. Isaac Phillips, Pastor.

Mooresville, Indiana—Friends Church, Main and Monroe Streets: Bible School, 9:30; Worship Service, 10:30; Mid-week Meeting, Thursday, 7:30 p.m. Mark Shugart, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets: Sunday School, 9:30 a.m.; Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: Atlas 2-5674 (home), Atlas 8-5680 (church).

Plainfield, Ind.—Friends Meeting, East Main on U.S. 40, 12 miles west of Indianapolis: Meeting for Worship, 10:30 a.m.; Church School, 9:30 a.m. Norris Bryant, Clerk, 306 East Main; Marlin Dawson, Minister, 533 S. Carr Rd.; Office Phone TErrace 9-6490.

Richmond, Indiana—First Friends Meeting, East Main and Sixteenth Streets: Church School, 9:15 a.m.; Morning Worship, 10:30 a.m. David Castle, Minister.

Richmond, Ind.—West Richmond Friends Meeting, 7th and West Main: Sunday School and Forum, 9:15 a.m.; Meeting for Worship, 10:30 a.m. R. Furnas Trueblood, Minister.

Sharpville, Indiana—Mt. Lebanon Friends Meeting—8 miles south of Kokomo on Route 31—then one mile west. Sunday School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Young Peoples Service, 5:30 p.m.; Evangelistic Service, 7:00 p.m.; Prayer Meeting Wednesday evening, 7:00 p.m. Dwight Moss, pastor. Phone 2X10.

Spiceland, Ind.—Meetinghouse on W. Main St., 2 miles north of U.S. 40 on state rd. 3: S. S., 9:30; Worship, 10:30. Earl P. Prigritz, pastor.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m. Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Des Moines Valley Friends Meeting: Unprogrammed Worship, 10:00 a.m.; Classes, 11 a.m. 2920 30th St., South Entrance. Phone CRestwood 7-2738.

Oskaloosa, Iowa—College Avenue Meeting, North C. Street and College Ave.: Sunday School, 9:45; Worship, 11:00 a.m. and 7:45 p.m.; Youth Groups, 6:30; Mid-week Meeting, Wed., 7:30 p.m. Duane Moon, Minister, 910 North C St., ORchard 2-2342, home; ORchard 3-6341, church office.

West Branch, Iowa—Hoover's birthplace, 10 miles east of Iowa City: Church School, 9:30 a.m.; Worship, 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas—University Friends Church, University Avenue at Glenn: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. and 7:00 p.m.; Junior Hi-C.E., 5:00 p.m.; High School College Fellowship, 6:00 p.m.; Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone AM 2-3373.

KENTUCKY

Louisville, Kentucky—Meeting for Worship and First-day School, 10:30 a.m. at Neighborhood House, 428 South First Street. Phone Twinbrook 5-7110.

MAINE

Portland, Maine—83 Oak St. Sunday Meeting for Worship and Bible School at 10:30 a.m.

MARYLAND

Adelphi, Md.—Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.

MASSACHUSETTS

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square). Meeting for Worship each First Day at 9:30 and 11 a.m. Telephone TR 6-6883.

Lawrence, Mass.—Friends Meeting, 45 Avon Street: First Day Bible School, 10:00 a.m.; Meeting for Worship, 11:00 a.m.; Monthly Meeting every first Wednesday at 7:30 p.m. James Toothaker, Minister, 17 Westford Street, Saugus, Mass. Tel. Saugus 8-2023W.

Lynn, Massachusetts—Silsbee Street Meetinghouse near B & M Station. Meeting for Worship, 11:00 a.m. Clerk, Richard S. Gove, 370 Nahant Road, Nahant. Tel. JU 10259.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento: Sunday School, 10:15; Worship, 11:00 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone WE 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed: Meeting for Worship, 11:00 each First-day in Highland Park YWCA. Woodward at Winoma. Phone TE 4-9138 evenings.

Kalamazoo, Mich.—Meeting House, 508 Denver: Unprogrammed Meeting for Worship, 10:00 a.m.; Discussion, 11:00 a.m.; Sunday School, 10-12. Visitors call FI 9-1754.

Traverse City, Michigan—Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South: Church School, 10:00 a.m.; Meeting for Worship, 11:00 a.m. Harold N. Tollefson, Minister, 4421 Abbott Ave. So. Phones WA 6-9675 (Res.), WA 6-6159 (Church).

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:30 a.m. and 7:30 p.m. at 306 W. 39th. Visiting Friends welcome. Call HA 1-8328.

NEW JERSEY

Montclair, New Jersey—289 Park Street: First-day school, 10:30 a.m.; Meeting for Worship, 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone ALbany 3-62-42.

Gasport, New York—Friends Meeting: 10:00, Sunday School; 11:00, Morning Worship.

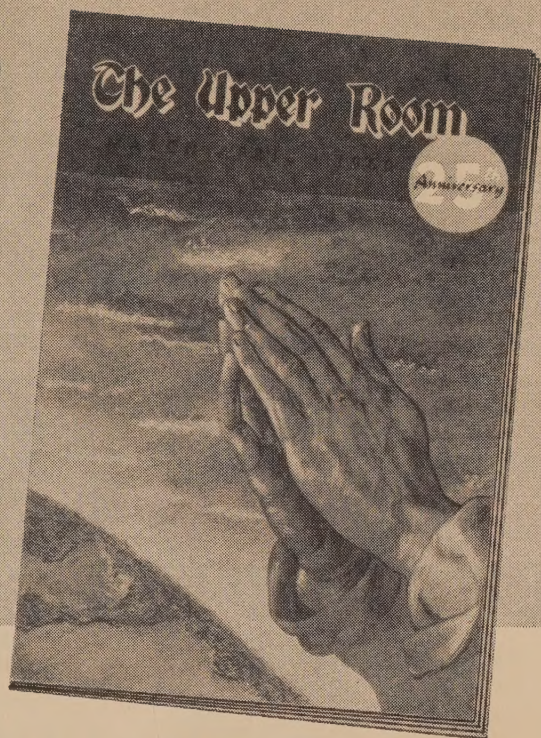
New York City—First-day meetings for worship: 11 a.m. 221 E. 15th St., Manhattan Earl Hall, Columbia University 110 Schermerhorn St., Brooklyn 137-16 Northern Blvd., Flushing 3:30 p.m. Riverside Church, 15th Floor Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

WORLD'S MOST WIDELY USED

Devotional Guide

marks its **25TH**

ANNIVERSARY

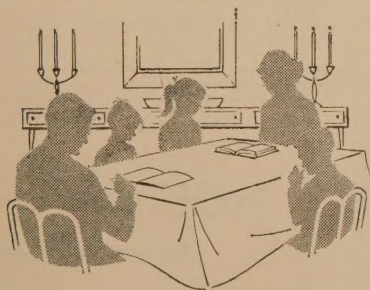


Back in 1935, there was born an idea for a pocket-size periodical with fresh, timely devotions for each day, written by thoughtful Christians of all evangelical denominations, for Christian families everywhere.

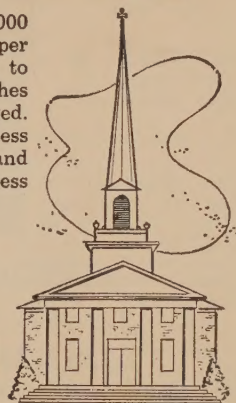
This year, grown to record-shattering circulation, The Upper Room marks its Twenty-fifth Anniversary. An estimated 10,000,000 Christian men, women and children in all parts of the world use it now to guide their daily worship. It has inspired countless lives, taught people of every land how to approach God, made the Christian message more vital to millions.

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Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverside, New York. Clerk, Edwin Frellwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Pop-ham Road. Clerk: William Vickrey, 162 Warburton Ave., Hastings-on-Hudson, N.Y.

NORTH CAROLINA

Greensboro, North Carolina—First Friends Meeting, 2100 Friendly Road; Bible School, 9:45; Morning Worship, 11:00; Wednesday evening Worship, 7:30. Robert M. Jones, Minister.

Greensboro, North Carolina—Spring Garden Friends Meeting, 1608 Spring Garden St.; Bible School, 9:45; Meeting for Worship, 11:00 and 7:30; Midweek Meeting, Wednesday, 7:30. Leslie N. Winslow, Minister.

Guilford College, Greensboro, N. C.—New Garden Friends Meeting: Unprogrammed Meeting, 9:00; Church School, 9:45; Meeting for Worship, 11:00. Daryl Kent, Clerk; D. Aldean Pitts, Minister.

High Point, N. C.—Springfield Friends Meeting, 555 Springfield Road; Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:30; Mid-week Meeting, Wednesday, 7:30. Byron A. Haworth, clerk, phone 6-8522; David O. Stanfield, minister, phone 9-8198.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane, P. O. Box 5166; Bible School, 9:45; Meeting for Worship, 11:00; Youth Activities, 6:30. Cecil E. Haworth, minister.

Mount Airy, N. C.—Friends Meeting, South Main at Wilson; Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:00; Mid-week Meeting, 7:30, Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati, O.—Friends Meeting, 2910 Eden Ave. (near University Ave., four blocks east of Vine St.): First-day School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Pastoral Minister: Don Stanley, "Eldonhill," 876 Lafayette Ave. Phones: MU 1-6528 (res.) or UN 1-0739 (office). Clerk, Ruth G. Tuttle, 903 Ellison Ave., phone EA 1-2619.

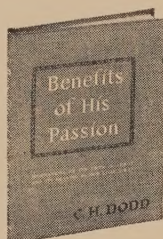
Columbus, Ohio—Westgate Friends Meeting, (formerly Highland Avenue) 3750 West Sullivant Ave. Turn south on Georgesville Road off Rt. 40 about 2 miles west of the city limits. Go south about one mile, turning at first road, and proceed east about one mile. Meetinghouse on north side of Sullivant Ave. Leonard Wines, Pastor. All Friends welcome.

Toledo, Ohio—Unprogrammed meeting for worship. First-day, 10:00 a.m., Y.W.C.A., 1018 Jefferson.

Early Friends observed no special days or special seasons. Years ago, Oakwood School began its first session on December 23rd—there was no Christmas observance. Testimony against the importance of houses, special places and special days has proven a wise attitude.

However, early Friends saw the value of important events and significant happenings. In a sense we do not observe Lent. We do, though, recognize the changed attitude of many people during Lent. They are more open to the visitation of the Holy Spirit. They are more inclined to read devotional and other religious materials during this time.

Many Meetings find it wise and effective to challenge these interests and temporarily-changed attitudes, helping them to become permanent Christian attitudes and concerns. The following books may appeal to you during these months:



BENEFITS OF HIS PASSION

By Dodd,
Abingdon, \$1.00

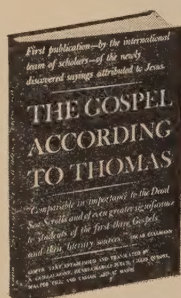
Meditations on the cross of Christ and its meaning in our lives today.



MEN ON THEIR KNEES

By Eaton,
Abingdon, \$1.75

A study of the seven greatest New Testament prayers.



THE GOSPEL ACCORDING TO THOMAS

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THE NAYLOR SONNETS

By Kenneth Boulding,
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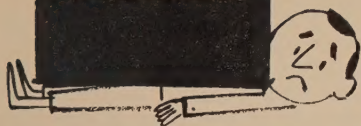
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West Milton, Ohio—Friends Meeting: Bible School, 9:30 a.m.; Worship, 10:30 a.m. North Main at North St. Lawrence Barker, Pastor.

OREGON

Newberg, Oregon—Friends Church, College Street at Third: Sunday School, 9:45 a.m.; Worship, 11:00 a.m.; Christian Endeavor, 6:00 p.m.; Evening Worship, 7:00 p.m.; Prayer Meeting, Wednesday, 7:30 p.m. Glen Rinard, pastor. Phones Jefferson 8-3721 and 2801.

PENNSYLVANIA

Lancaster, Penn.—Meetinghouse, Tulane Terrace, 1½ mile west of Lancaster off U.S. 30. Meeting and First-day school, 10 a.m.

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m., 1353 Shady Avenue.

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Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. Clerk, Myrtle Nash, 770 Holly St., FA 3-6574.

Nashville, Tenn.—Meeting for worship 10:30 a.m. Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

Dallas, Texas—Meeting for Worship, Sunday, 10:30 a.m. 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Richmond, Virginia—Friends Meeting, 4500 Kensington Ave.: Worship, 11 a.m.; Bible School, 10 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

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WASHINGTON

Seattle, Washington — University Friends Meeting, 3959 15th Ave., N.E. Phone Melrose 9983. Meeting for Worship 10:00 a.m., Religious discussion 11:00 a.m.

WASHINGTON, D. C.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship, First-days at 11 a.m. First-day School at 10:30.

HAWAII

Honolulu, Hawaii—Friends Meeting House, 2462 Oahu Avenue. Meeting for worship, Sundays, 10:15 a.m. Tel. 999-447.

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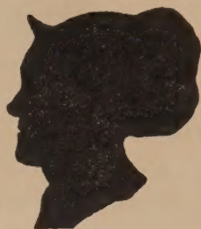
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Quaker Meeting in Dixie, By an Earlham Student

"It was one bright morning two years ago, in 1861, when the Friends of Fairfax Meeting, Virginia, began to assemble at the usual hour around the old stone meeting house. Great was their surprise to find upon arriving there that it was occupied by two companies of confederate cavalry that had encamped there during the previous night. Some of the oldest and most influential men Friends immediately sought out the captains and told them of their situation—that the house was their place of worship and that there had not been a meeting missed there for over one hundred years and if arrangements could possibly be made, they would be obliged to them for the use of the house for at least two hours.

"At first the officers thought it would be impossible, but after some consideration they concluded the building was large enough for them all and said if the Friends could wait a short time, they would make room for them. So the women sat in the carriages while the men entered and assisted the soldiers to pack their bedding and baggage to one side. The partitions were soon closed and those of the soldiers who did not wish to attend Meeting went into the other side of the room. However almost all had a curiosity to be present, often having heard of Quaker Meeting.

"When the members entered the house, the scene presented there was a strange one for the interior of a Friends' meeting house, and had it not been for the solemnity of the occasion, it would have been truly amusing. The older ladies ascended the steps into the gallery and took their seats rather daintily, as arms were stacked behind and muskets and swords stowed

away beneath the benches. In one corner of the room the stars and bars were unfurled. In the opposite end was a large fireplace with a blazing fire over which a large turkey was roasting, also some hominy cooking. Overcoats were hanging all about; knapsacks and saddles were strewed around. The suppressed titter and the amused whispers of some of the more mischievous of the soldiers regarding the peculiar shape of the plain bonnets could be distinctly heard.

"When a woman, aged and feeble, arose, every countenance wore a thoughtful aspect as each attentively listened to her words of truth and love. And when she knelt to invoke a blessing on the little band assembled there, she also prayed that the wings of peace might be spread over our once happy and prosperous country and for the strangers that were that day gathered in our midst. Loud sobs broke from strong men and great tears coursed each other down their sun-burned cheeks.

"After Meeting many of them expressed their gratification at having been allowed to assemble with the members and said they hoped to have another opportunity. Of course the Friends did not wish to remain in the meeting house, but they invited them to do so and to attend Meeting whenever they felt inclined.

"Since that day there have been many assemblages for worship in the same room and

amidst the same military surroundings, but very different from our little quiet ones here at Earlham. Those who have not been surrounded by war and its attendant horrors know but poorly how to appreciate the almost perfect peace and tranquility that reigns here. I hope never again to hear the familiar sound of booming cannon or the noise of musketry, and that ere I return to the Blue Ridge hills of my native state, they will have passed forever from the land."

Written at Earlham College in 1863 by Susan Walker of Waterford, Virginia. Sue Walker's close friend at Earlham was Mary Elma Pettit, the mother of Helen Griffith (of South Hadley, Mass.) through whose kindness this story has reached The American Friend.

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—Walter G. Muelder

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